شرح نواقض الإسلام

THE EXPLANATION OF THE NULLIFIERS OF ISLAM

SHAYKH ABDUR RAZZAQ BIN ABD MUHSIN AL-BADR

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اِعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشَرَةُ نَوَاقِضَ :

الأَوَّلُ : الشِّرْكُ فِي عِبَادَةِ اللهِ وَحْدَهُ لَا شَرِيكَ لَهُ .

قَالَ اللهُ تَعَالَى : ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾ [النساء: ٤٨] ، وَ قَالَ : ﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾ [المائدة: ٧٢] . وَ مِنْهُ الذَّبْحُ لِغَيْرِ اللهِ ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَمَرِ

الثَّانِي : مَنْ جَعَلَ بَيْنَهُ وَ بَيْنَ اللهِ وَسَائِطَ يَدْعُوهُمْ وَ يَسْأَلُهُمُ الشَّفَاعَةَ وَ يَتَوَكَّلُ عَلَيْهِمْ كَفَرَ إِجْمَاعًا .

الثَّالِثُ : مَنْ لَمْ يُكَفِّرِ الْمُشْرِكِينَ ، أَوْ شَكَّ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ، كَفَرَ.

الرَّابِعُ : مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - أَكْمَلُ مِنْ هَدْيِهِ أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ [كَالَّذِينَ يُفَضِّلُونَ] حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ.

الْخَامِسُ : مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - وَ لَوْ عَمِلَ بِهِ كَفَرَ.

السَّادِسُ : مَنِ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ اللهِ أَوْ ثَوَابِهِ أَوْ عِقَابِهِ كَفَرَ، وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾ [التوبة: ٦٥ – ٦٦].

السَّابِعُ : السِّحْرُ، وَ مِنْهُ الصَّرْفُ وَ الْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ. وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿

﴿وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾ [البقرة: ١٠٢].

الثَّامِنُ : مُظَاهَرَةُ الْمُشْرِكِينَ وَ مُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ. وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ۝٥١﴾ [المائدة: ٥١].

التَّاسِعُ : مَنْ اعْتَقَدَ أَنَّ بَعْضَ النَّاسِ يَسَعُهُ الْخُرُوجُ عَنْ شَرِيعَةِ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - كَمَا وَسِعَ الْخَضِرَ الْخُرُوجُ عَنْ شَرِيعَةِ مُوسَى - عَلَيْهِ السَّلَامُ - فَهُوَ كَافِرٌ.

الْعَاشِرُ : الْإِعْرَاضُ عَنْ دِينِ اللهِ، لَا يَتَعَلَّمُهُ وَ لَا يَعْمَلُ بِهِ. وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ۝٢٢﴾ [السجدة: ٢٢].

وَ لَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِض بَيْنَ الْهَازِلِ وَ الجَادِّ وَ الْخَائِفِ، إِلَّا الْمُكْرَه، وَ كُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خطَرًا، وَ أَكْثَرِ مَا يَكُونُ وُقُوعًا، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا، وَ يَخَافَ مِنْهَا عَلَى نَفْسِهِ، نَعُوذُ بِالله مِنْ مُوجِبَاتِ غَضَبِهِ وَ أَلِيمِ عِقَابِهِ. [وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ].

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,
3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen (May Allah have mercy upon him).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allah have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allah have mercy upon him).

6. Explanation of the book "Aqeedah Tahaawiyyah".

7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allah have mercy upon him).

8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allah have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allah preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allah have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allah have mercy upon him.

4. Shaykh 'Ali Nasir Faqeehi—may Allah preserve him.

INTRODUCTION

Indeed the praise is for Allaah; we praise him, we seek His Help, we seek His Forgiveness. We seek refuge with Allaah from the evil of our souls and the evil of our actions. He whom Allaah guides there is none to misguide and he whom Allaah allows to stray there is no guidance for him. I testify that none has the right to be worshipped except Allaah who is One without partners and I testify that Muhammad is His slave and messenger. May prayers and peace of Allaah be upon him, his family, and companions.

As to proceed:

I ask Allaah, the Mighty and Majestic, to write for us all within this sitting and gathering righteousness and Taqwaa as well as actions which please Him. Likewise, that He blesses us with beneficial knowledge and righteous actions and increases us in knowledge and make that which we learn to be a proof for us and not against us. Likewise, that He grants us success in attaining His Pleasure and keep

us away from that which displeases Him; and that He guide us to the straight path.

My brother; this is a study of a valuable treatise by the Imaam, the rectifier, the reviver, Shaykhul-Islaam Muhammad ibn 'Abdul-Wahhaab—may Allaah have mercy upon him and forgive him—entitled: **"The Nullifiers of Al-Islaam".** He, may Allaah have mercy upon him, wrote it advising and warning; because just as the Muslim is required to know the truth and guidance in order that he may love it and traverse upon it, he is also required to know falsehood and misguidance in order that he may hate it and avoid it.

Allaah, the Glorified and High, has clarified within the Qur'aan the path of the believers as well as the path of the criminals; the actions of the believers and the actions of the criminals and the qualities of each as well as the end result of each. He also clarified that which he has prepared for the believers from abundant reward and that which he has prepared for the criminals from painful punishment.

Due to this, just as the Muslim is required to know the truth so that he can traverse upon it he is also required to know falsehood in order that he may avoid it. He who does not know falsehood will fall into it whilst not perceiving it.

There has come within Saheeh Al-Bukhaaree that Hudhayfah ibn Al-Yamaan, may Allaah be pleased with him, said:

> **"The companions of Allaah's Messenger (ﷺ) used to ask him about the good. I would ask him about the evil fearing that it would overtake me."[1]**

Due to this, it is said:

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ   لَكِنْ لِتَوَقِّيهِ

وَ مَنْ لَا يَعْرِفِ الشَّرَّ   مِنَ النَّاسِ يَقَعْ فِيهِ

I learned evil, not for (doing) evil; but to avoid it;

For he from the people who does not know evil will fall into it.

It is also said: "How can one avoid something when he does not know what he is avoiding?"

Allaah, the Mighty and Majestic, commanded us to avoid Shirk, disbelief, falsehood, and misguidance. This cannot occur except after one knows it. Due to this, the people of knowledge have written books regarding the things which nullify actions. They have

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[1] Reported by Al-Bukhaaree no. 3606 and Muslim no. 1847

written about Shirk, disbelief, and hypocrisy. Within the books of legislative rulings one may find a chapter formulated regarding apostasy mentioning that by way of which one apostatizes from the religion. Likewise, the books of 'Aqeedah speak extensively regarding these issues. Rather, the people of knowledge dedicated separate writings to this.

Shaykhul-Islaam Muhammad ibn 'Abdul-Wahhaab, as was his habit within his writings and treatises, wrote that which there was a dire need for. He also wrote within the limits of the need. So his treatises are always concise yet sufficient; containing the utmost benefit. Allaah brought about great benefit by way of them.

This treatise entitled: The Nullifiers of Al-Islaam was written as approximately two pages. However, it contains the most important of that which is befitting be known in this field. He mentioned ten nullifiers; however, mentioning them was not by way of restriction. Rather, he mentioned the mothers of the nullifiers[2] and that which the other unmentioned

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[2] Shaykh Muhammad ibn Abdul-Wahhaab, may Allaah have mercy upon him, said within Ad-Darar As-Saniyyah 10/84-85: "So if it be that the nullifiers of Wudoo are eight, then that which should be mentioned with certainty is that the nullifiers of Al-Islaam are more than 400."

nullifiers extend from. It is also possible that these nullifiers extend from three nullifiers:

1. That which the religion is nullified by from that which is connected to the heart; such as false beliefs, doubt in the religion, and the likes.

2. That which the religion is nullified by from that which is connected to statements; such as revilement of Allaah or revilement of the religion or mockery of the religion and the likes.

3. That which the religion is nullified by from that which is connected to actions; such as prostrating to other than Allaah, slaughtering for other than Allaah, and the likes.

Shaykhul-Islaam, may Allaah have mercy upon him, mentioned here within this treatise ten nullifiers which one is in dire need of knowing in order that the Muslim may beware of them. He began them by saying:

اِعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشَرَةُ نَوَاقِض

Know, that the nullifiers of Al-Islaam are ten

He, may Allaah have mercy upon him, chose this title: The Nullifiers of Al-Islaam. It could be called: That by way of which the Person Apostates from the Religion; or Affairs which Expel one from the Religion; or Affairs which causes the One who Falls into them to be a Disbeliever. It could be called by a number of titles. Yet, the Shaykh, may Allaah have mercy upon him, chose the title: The Nullifiers of Al-Islaam. Him choosing this title has a precedence amongst the people of knowledge. It is a term which the people of knowledge used to use in this field and it is a usage that is correct in this regard as it relates to the linguistic meaning and its legislative implication.

The term نواقض is the plural of ناقض which is derived from النقض the opposite of confirmation. The nullification of a thing is the invalidation of it. Nullification of something which has been confirmed is the invalidation of its ratification. Due to this it is said: نقض الغزل i.e., The (spool of) yarn became undone; نقض الحبل i.e., The rope became unwound; نقض البناء i.e., The (foundation of the) building became destroyed; نقض البيت i.e., The house was destroyed. What is intended by all of this is that it was rendered null.

From this is the statement of Allaah:

﴿ وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَـٰثًا ﴾

And be not like her who undoes the thread which she has spun after it has become strong. [*Soorah An-Nahl* 16:92]

Likewise, the statement of Allaah:

﴿ ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِنۢ بَعْدِ مِيثَٰقِهِۦ ﴾

Those who break Allâh's Covenant after ratifying it, [*Soorah Al-Baqarah* 2:27]

Also, Allaah's statement:

﴿ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا ﴾

And break not the oaths after you have confirmed them. [*Soorah An-Nahl* 16:91]

Hence, nullification is the opposite of ratification; and it is the invalidation of something. Nullification of the religion or nullification of Al-Islaam or Eemaan is doing something which invalidates or annuls it. Due to this, the nullifier of the religion of Al-Islaam is not referred to as this except in relation to that which the religion is invalidated and annulled due to it if it occurs. For this reason, the people of knowledge say that Al-Islaam has nullifiers نواقض and it has things which diminish it نواقص The nullifiers are the things which invalidate it at its foundation and completely

annul it. The things which diminish it are the things which remove its obligatory completion.

They are also called قوادح (depreciators). This word is applied to both the nullifiers and the diminishers. This is because from the depreciators is that which depreciates at the foundation such that it becomes a nullifier of the religion and from them there is that which depreciates the obligatory completion and thus is a diminisher of the religion. Each of them is referred to as قوادح. As for the nullifiers, they are that which invalidates the religion and annuls it. The one who does them or commits them is outside of Al-Islaam and the folds of the religion and he is an apostate, a disbeliever in Allaah, the Magnificent. If he dies upon that then on the Day of Judgement he will be from the people of the fire. That which establishes this is the statement of Allaah:

﴿ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ ﴾

And they will never get out of the Fire. [*Soorah Al-Baqarah* 2:167]

This is as it relates he who dies and meets Allaah, the Glorified and High, having committed a nullifier from the nullifiers of the religion. Allaah, the Exalted, has said:

﴿ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُوْلَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ وَأُوْلَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢١٧ ﴾

And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. [*Soorah Al-Baqarah* 2:217]

Due to this, from that which is of great importance, and there is dire need and extreme necessity is that every Muslim know the nullifiers of the religion in order that he may beware of them himself and that he may warn those who are under his care against them and advise the people against this crime which is the greatest of all crimes and this sin which is the greatest of all sins. Due to this, this treatise and its likes from that which the people of knowledge have written in its field are considered to be treatises of the utmost importance which every Muslim is in need of familiarizing himself with.

Before studying this treatise I wish to bring some introductory speech which I previously wrote within

my book: Fiqh Al-Ad'iyah wal-Adhkaar[3] regarding clarifying the importance of the Muslim knowing the nullifiers of Al-Islaam and the dire need for that. I will make it to be an introduction before mentioning the ten nullifiers of Al-Islaam.

Indeed from that which is proper that the Muslim give due importance to in this great field is knowing the nullifiers of this statement in order that he may beware of them. Indeed Allaah, the Blessed and High, has clarified within His Book the path of the believers who actualize this statement in detail, and He has clarified the path of the criminals who oppose it in detail. He, Glorified be He, clarified the end result of each group and the deeds of each group as well as the reasons why one has been successful and the other has been destroyed. He has clarified the two affairs within His Book and exposed and clarified them with the utmost clarity. Allaah, the Exalted has said:

﴿ وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ ﴾

And thus do We explain the Ayât in detail, that the way of the Mujrimûn (criminals), may become manifest. [*Soorah Al-An'am* 6:55]

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[3] Under the heading: Nullifiers of the Testimony that None has the Right to be Worshipped Except Allaah 1/171

Allaah, the Glorified, said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥ ﴾

And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. [*Soorah An-Nisa* 4:115]

He who does not know the path of the criminals and it is not clarified to him is on the verge of falling into some of that which they are in from falsehood. For this reason, the chief of the believers, Umar ibn Al-Khattaab, may Allaah be pleased with him, said:

إِنَّمَا تُنْقَضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَمْ يَعْرِفِ الْجَاهِلِيَّةَ

"Al-Islaam will be unraveled tie by tie when one grows up in Al-Islaam not knowing (anything about) Pre-Islamic Ignorance ."[4]

Due to this, many texts have come within the Book and Sunnah warning against the means of apostasy as well as the remaining types of polytheism and disbelief which nullify the statement of Tawheed: *Laa Ilaha Illa-Allaah* (None has the right to be worshipped except Allaah). The scholars have mentioned within the field of the ruling of the apostate from the books of Fiqh that the Muslim may apostate from the religion and leave the faith such that the mere utterance of Laa Ilaha Illa-Allaah will not benefit him. Hence, this great statement which is the best means of remembrance and the most virtuous, will not benefit the one who says it unless he fulfills its conditions and avoids all that which will nullify it.

There is no doubt that the Muslim knowing these nullifiers is greatly beneficial in the religion if he knows them intending to safeguard himself from

[4] Shaykhul-Islaam mentioned it with this wording in numerous places within his books. From there is that which is within Al-Fataawaa 10/301. It is from that which the researchers tire themselves in trying to determine who reported it. It was reported by Ibn Aboo Shaybah within Al-Musannaf in the Book of Virtues: Chapter: From the Virtues of the Arabs no. 33012 11/229 there are other narrations which bear a similar meaning.

these evils and safety from those ills. Due to this, he who knows Shirk, Kufr, falsehood and its paths, and hates them, is cautious of them and warns against them whilst repelling them from himself and does not leave them to sully his Eemaan; rather, he increases in knowledge of them by having insight into the truth and loving it while hating those affairs and fleeing from them, then there will be, within this knowledge of his, fruits and benefits which none knows (their full extent) except Allaah.

Allaah, the Glorified, loves that the path of truth be known in order that it may be loved and traversed upon. He likewise loves that the path of falsehood be known in order that it may be avoided and hated. Therefore, just as the Muslim is required to know the path of goodness so that he can walk upon it, he is similarly required to know the paths of evil in order that he may beware of them. For this reason it is affirmed within the two Saheehs on the authority of Hudhayfah ibn Al-Yamaan, may Allaah be pleased with him, that he said:

كَانَ الصَّحَابَةُ - رَضِيَ اللهُ عَنْهُمْ - يَسْأَلُونَ رَسُولَ اللهِ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - عَنِ الْخَيْرِ ، وَ كُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةً أَنْ يُدْرِكَنِي

"The companions, may Allaah be pleased with them, used to ask the Messenger of Allaah (ﷺ) about the good. I used to ask him about the evil out of fear that it would overtake me."[5]

Likewise, it is said:

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ   لَكِنْ لِتَوَقِّيهِ

وَ مَنْ لَا يَعْرِفِ الشَّرَّ   مِنَ النَّاسِ يَقَعْ فِيهِ

I learned evil, not for (doing) evil; but to avoid it;

For he from the people who does not know evil will fall into it.

Since the affair is like this having this importance, then it is obligatory upon every Muslim to know the affairs which nullify the statement of Tawheed: Laa Ilaha Illa-Allaah (None has the right to be worshipped except Allaah) in order that he may beware of them. As has preceded, it is nullified by way of many matters, however, the most dangerous of these nullifiers and those which are most frequently fallen into are ten nullifiers that many of the scholars have

[5] It referencing has preceded.

mentioned, may Allaah have mercy upon them. (End of introduction)

Most of this speech is summarized from the book Al-Fawaa'id by Ibnul-Qayyim, may Allaah have mercy upon him, under the title: A Great Principle: The People of Guidance and the People of Misguidance. He cited the statement of Allaah:

﴿ وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ﴿٥٥﴾ ﴾

And thus do We explain the Ayât in detail, that the way of the Mujrimûn (criminals) may become manifest. [*Soorah Al-An'am* 6:55]

He also cited the statement of Allaah, the Exalted:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ ﴾

And whoever contradicts and opposes the Messenger (Muhammad ﷺ) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen. [*Soorah An-Nisa* 4:115]

He, may Allaah have mercy upon him, mentioned that Allaah clarified within His Book the path of the

believers, in detail and He clarified the path of the criminals, in detail. He likewise clarified the end result of each group and the actions of each. All of that has come clearly within the Book of Allaah and the Sunnah of His Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ).

Then he indicated that the people, in this regard (i.e., knowing the path of the believers and the path of the criminals), are divided into four categories or groups:

<u>The First Group:</u> *He to whom the path of the believers and the path of the criminals is clarified in detail, in knowledge and action; these are the most knowledgeable of the creation.*

<u>The Second Group:</u> *He who is blinded from (knowing) the two paths; he is similar to cattle. These are closer to the path of the criminals and more likely to traverse their path.*

<u>The Third Group:</u> *He who devotes his attention to knowing the path of the believers without knowing its opposite. So he knows its opposite in general and opposes it. He knows that all of that which opposes the path of the believers is falsehood although he does not understand it in detail. Rather, if he hears something from that which opposes the path of the believers he turns his hearing away from it and does not busy himself with understanding and knowing the details of its falsehood. He has the status of one who safeguards his soul from wanting (the fulfilment of)*

desires. So he does not imagine (these things) with his heart nor does his soul call him to them. This is as opposed to the first group; for they know it and their souls incline towards it but they strive against their souls and abandon it.

The Fourth Group: *A group which knows the path of evil, innovation, and disbelief, in detail but knows the path of the believers in general. This is the state of many of those who concern themselves with the writings of the nations and the writings of the people of innovation. So they know them in detail but do not know that which the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has come with in a similar fashion (i.e., in detail). Rather, they know it in general, although somethings are explained to him in detail.*

The point is that this greatly beneficial section can be referred to and reviewed within the book Al-Fawaa'id by Ibnul-Qayyim, may Allaah have mercy upon him, on page 147 within the Daar An-Nafaa'is print with the checking of Ahmad 'Aroosh; likewise, that which comes after it under the title which I indicated.

That which is important is just as the Muslim is required to know the truth and the path of the people of Eemaan and guidance in order that he may traverse upon it, he is also required to know the falsehood and the path of its people so that he may beware of it.

Due to this objective, the likes of these treatises are written in clarification of the nullifiers of the religion and clarifying the affairs which cause to person to apostate; likewise, the books regarding innovations and major sins. All of that in order that the person may know it and hate it in so that he may beware of it.

Now, we will begin with the treatise:

THE FIRST NULLIFIER

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

اِعْلَمْ أَنَّ نَوَاقِضَ الْإِسْلَامِ عَشَرَةُ نَوَاقِضَ :

With the Name of Allaah, the Most Merciful; the Bestower of Merciful

Know, that the nullifiers of Al-Islaam are ten:

Explanation

He, may Allaah have mercy upon him, said: **"With the Name of Allaah, the Most Merciful, the Bestower of Mercy."** He began this treatise with the Basmalah, following the example of the Book of Allaah, the Mighty and Majestic, and the guidance of our Prophet, prayers and peace be upon him, as he would do in his correspondences.

What is intended by the Basmalah is: Seeking aid and beginning with the Name of Allaah, (asking for) favor and blessing by way of mentioning His Name; as well as seeking aid and assistance from Him, Glorified be

He. The letter Baa' ب in the statement: بسم الله (With the Name of Allaah,) is the Baa' of seeing aid. Its meaning is: I begin this book of mine seeking the Help of Allaah by saying بسم الله (With the Name of Allaah,). Hence, it is a statement of Al-Isti'aanah (Seeking aid). Due to this, it is legislated for the Muslim to say it when he enters and when he exits, when he eats his food, when he reads the Book of Allaah, and in many other instances, he performs this Sunnah. He does so seeking blessing, aid, assistance, and Tawfeeq from Allaah, the Mighty and Majestic.

His statement: **"Know,"** It was his, may Allaah have mercy upon him, manner—in most of his treatises—to begin with this statement: **"Know..."** It is a statement which is said before matters which are greatly important and every Muslim in in need of. Within numerous places in the Qur'aan, this statement is begun with. Such as the statement of Allaah, Glorified and Exalted be He:

﴿ فَٱعۡلَمۡ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ ﴾

So know (O Muhammad) that Laa Ilaha Illa-Allaah (none has the right to be worshipped but Allaah). [*Soorah Muhammad* 47:19]

Therefore, this statement is begun with before important matters inciting (people to) listen and to draw attention and make the hearts attentive and alert the listener to the fact that that which he will hear from knowledge is a matter which is great and he is in need of listening and paying attention to it in an excellent manner. Due to this, he began with the statement: **"Know,"** Meaning, that which you shall hear is a great matter from the fields of knowledge and it requires from you that you pay attention and give it due importance.

"Know, that the nullifiers of Al-Islaam are ten." We have come to know that the term An-Nawaaqid being used to denote the affairs by way of which one becomes a disbeliever and by way of which the Muslim apostates from his religion is a correct usage (of the term), and the Salaf would use it. In this field and within this gathering we have heard a narration from one of the Salaf who used this term; 'Umar ibn Al-Khattaab, may Allaah be pleased with him, who said:

تُنْقَضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَمْ يَعْرِفِ الْجَاهِلِيَّةَ

> **"Al-Islaam will be unraveled tie by tie when one grows up in Al-Islaam not knowing (anything about) Jahiliyyah."**

Ibn 'Abbaas, may Allaah be pleased with him, also has a narration in this regard in which he used this terminology regarding that by way of which the individual would exit the religion. He, may Allaah have mercy upon him, said:

الْقَدَرُ نِظَامُ التَّوْحِيدِ ، فَمَنْ آمَنَ بِاللهِ وَ كَذَّبَ بِالْقَدَرِ نَقَضَ تَكْذِيبُهُ تَوْحِيدَهُ.

> **"Al-Qadar is the infrastructure of At-Tawheed. So he who believes in Allaah but belies Al-Qadar, then his belying (of it) nullifies his Tawheed."**[6]

The point is that this term has been used by the people of knowledge, from the companions and those who followed them in excellence, regarding the things by way of which the person becomes a disbeliever and exits from the religion. Here, as well,

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[6] It is reported by Al-Faryaabee within Al-Qadar (no. 205); also, 'Abdullaah ibn Ahmad within As-Sunnah pgs. 123-124, also well as Ibn Battah within Al-Ibaanah (no. 1624) and Al-Laalikaa'ee (no. 1224)

there is a resemblance between applying the term Nawaaqid to these matters and the term Nawaaqid to the nullifiers of Wudoo'. You find within the books of Ahkaam that they say: نواقض الطهارة (the Nullifiers of Purification) or that: The Purification is nullified by such and such.

There is a connection between Tahaarah (purification) and At-Tawheed. Allaah, the Mighty and Majestic, says:

﴿ وَثِيَابَكَ فَطَهِّرْ ۝٤ ﴾

> **And your garments purify!** [*Soorah Al-Muddaththir* 74:4]

The scholars said that the meaning of this verse is: (purify them) by way of the Tawheed of Allaah and sincerity for Him. It is also said that it means: Purify them from filth.[7]

Just as purity is nullified by way of the occurrence of the things which are known to nullify it, such as the exit of urine or passing wind etc., Tawheed is also nullified by the occurrence of one of the well-known

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[7] It also has other meanings. Refer to Ma'aalim At-Tanzeel by Al-Baghawee 8/274-275

nullifiers which have been clarified within the books of Tawheed and within the books of Ahkaam.

الأَوَّلُ : الشِّرْكُ فِي عِبَادَةِ اللهِ وَحْدَهُ لَا شَرِيكَ لَهُ .

قَالَ اللهُ تَعَالَى : ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ ﴾ [النساء: ٤٨] ، وَ قَالَ : ﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ﴿٧٢﴾ ﴾ [المائدة: ٧٢] . وَ مِنْهُ الذَّبْحُ لِغَيْرِ اللهِ ، كَمَنْ يَذْبَحُ لِلْجِنِّ أَوْ لِلْقَمَرِ.

The First: The association of partners in the worship of Allaah. Allaah, the Exalted, said:

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. (An-Nisa 4:48)

And He, Exalted be He, said:

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

From it is slaughtering for other than Allaah; such as he who slaughters for the Jinn or for (the inhabitant of) the grave.

Explanation

He, may Allaah have mercy upon him, said: **"The First: The association of partners in the worship of Allaah,"** He began with this, may Allaah have mercy upon him, because it is the most dangerous of the nullifiers and the greatest sin with which Allaah is disobeyed. Allaah, the Majestic and High, said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ ﴾

> **Verily, Allaah forgives not that partners should be set up with him in worship** [*Soorah An-Nisa* 4:48]

And he said:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ﴾

> **Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him.** [*Soorah Al-Ma'idah* 5:72]

Allaah, the Majestic and High, also said:

﴿ وَٱلَّذِينَ كَفَرُواْ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَاۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴿٣٦﴾ ﴾

But those who disbelieve, for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! [*Soorah Fatir* 35:36]

Likewise, Allaah said:

﴿ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ﴿١٦٧﴾ ﴾

And they will never get out of the Fire. [*Soorah Al-Baqarah* 2:167]

The association of partners with Allaah is the greatest sin Allaah is disobeyed with. It is:

تَسْوِيَةُ غَيْرِ اللهِ بِاللهِ فِي شَيْءٍ مِنْ خَصَائِصِهِ – سُبْحَانَهُ

Making other than Allaah equal to Him in something which is specific to Him or in His rights

Things which are specific to Him, such as Lordship, Names and Attributes. His rights, such as Him being singled out in worship and that one specifically subjugate himself and humble himself to Him. Hence, one does not make a partner for Him in any of that.

﴿ وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾

> **And the places of worship are for Allaah (Alone), so invoke not anyone along with Allaah.** [*Soorah Al-Jinn* 72:18]

Just as He, Glorified and Exalted be He, is singled out in creating, providing, giving life, causing death, and He is singled out with Qualities of perfection and attributes of greatness, and majesty and He is also singled out with Beautiful Names and Lofty Attributes, it is subsequently obligatory to single Him out Alone in worship. Shirk is that one makes other than Him equal to Him in any of the things which are specific to Him or any of His rights.

Shirk is equalizing two things in a specific matter. Therefore, he who makes other than Allaah equal to Him in any of His rights or the things which are specific to Him then he is a Mushrik (one who associates partners) with Allaah and a disbeliever in

Allaah, the Magnificent. His polytheism had nullified his religion and invalidated his actions.

﴿ وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ ﴿٦٥﴾ بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّـٰكِرِينَ ﴿٦٦﴾ ﴾

And indeed it has been revealed to you (O Muhammad), as it was to those before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Nay! But worship Allaah and be among the grateful. [*Soorah Az-Zumar* 39:65-66]

Shirk is the greatest form of oppression.

﴿ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ ﴾

Verily! Joining others in worship with Allaah is a great Zûlm (wrong) indeed. [*Soorah Luqman* 31:13]

It is violation of the rights of Allaah, Glorified and Exalted be He; from worship, humbleness, and humility. It is likewise belittlement of His Lordship and evil assumption regarding the Lord of all that

exists. It is the greatest of the major sins. There has come within a Hadeeth:

أَ لَا أُنَبِّئُكُمْ بِأَكْبَرِ الْكَبَائِرِ ؟

Shall I not inform you of the greatest of the major sins?

They said: **"Certainly, O Messenger of Allaah."** He said:

الشِّرْكُ بِاللهِ

The association of partners with Allaah.

Hence, it is the greatest of sins and the worst of crimes. For this reason, the author began with it. He said: **"The association of partners in the worship of Allaah,"** Meaning, that one sets up a partner along with Allaah in worship; Du'aa, seeking aid, trust, bowing, prostrating, slaughtering, vows, and other than that from the acts of worship.

Worship is the right of Allaah upon His slaves. It is not permissible to associate anything with Allaah in that.

﴿ وَأَنَّ ٱلْمَسَـٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ ﴾

And the mosques are for Allaah (Alone), so invoke not anyone along with Allaah. [*Soorah Al-Jinn* 72:18]

Meaning, no matter who (or what) it may be; whether it be an angel brought near or a sent Prophet, or an ally from the allies of Allaah. Worship is a right of Allaah, the Lord of all that exists.

He cited two verses. The First:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases. [*Soorah An-Nisa* 4:48]

This verse has come within two places in Soorah An-Nisaa'. It contains a clear indication of the danger of Shirk and that it is the sin which is not forgiven for the one who meets Allaah, the Glorified and Exalted, with it; i.e., the one who dies upon it.

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ ﴾

"Verily, Allaah forgives not that partners should be set up with Him in worship," Meaning, he who dies upon that. As for the Mushrik who is alive, then Allaah will forgive him for his Shirk if he repents from it. Due to this, Allaah, the Glorified and High, said within Soorah Az-Zumar:

﴿ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

> **Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allaah, verily Allaah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.** [*Soorah Az-Zumar* 39:53]

He said: **"Verily Allaah forgives all sins."** Meaning, including Shirk. There is no contradiction between this and the other verse: **"Verily, Allaah forgives not that partners should be set up with Him in worship,"** This is because the verse within Soorah An-Nisaa' is in reference to the one who dies upon that whilst the verse within Soorah Az-Zumar is in reference to the one who repents. **"Verily Allaah forgives all sins."** i.e., For those who repent. The proof is the statement: **"Despair not of the Mercy of**

Allaah," His statement: **"Verily, Allaah forgives not that partners should be set up with Him in worship,"** is in reference to the one who dies upon that and meets Allaah as a Mushrik. For this one, Allaah will not forgive him and he will have no chance—on the Day of Judgement—for the forgiveness of Allaah. Rather, he will have nothing on the Day of Judgement except the Fire, abiding therein for eternity.

He also cited the statement of Allaah:

﴿ إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢ ﴾

> **Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers.** [*Soorah Al-Ma'idah* 5:72]

This also establishes that the Mushrik will have no chance of mercy and forgiveness and that he will have nothing on the Day of Judgment except the Fire, abiding therein forever.

He said: **"From it,"** i.e., Shirk. **"...is slaughtering for other than Allaah; such as he who slaughters for the Jinn or for (the inhabitant of) the grave."** This is a type of Shirk. Allaah, the Mighty and Majestic, said:

﴿ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ ﴾

> **Therefore turn in prayer to your Lord and sacrifice (to Him only).** [*Soorah Al-Kawthar* 108:2]

Allaah also said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾ ﴾

> **Say (O Muhammad): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of all that exists; He has no partner. And of this I have been commanded, and I am the first of the Muslims."** [*Soorah Al-An'am* 6:162-163]

Meaning, my slaughtering (is for Allaah Alone).

Within the Hadeeth that is in Saheeh Muslim on the authority of 'Alee, may Allaah be pleased with him, it mentions that the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said:

لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ

"May Allaah curse the one who sacrifices for other than Allaah."[8]

[8] Reported by Muslim within his Saheeh (no. 1978) from the Hadeeth of 'Alee, may Allaah be pleased with him.

THE SECOND NULLIFIER

الثَّانِي : مَنْ جَعَلَ بَيْنَهُ وَ بَيْنَ اللهِ وَسَائِطَ يَدْعُوهُمْ وَ يَسْأَلُهُمُ الشَّفَاعَةَ وَ يَتَوَكَّلُ عَلَيْهِمْ كَفَرَ إِجْمَاعًا .

The Second: He who sets up intermediaries between himself and Allaah; supplicating to them, beseeching them for intercession, and relying upon them, has disbelieved by way of unanimous agreement. (Ijmaa')

Explanation

This is the second nullifier of Al-Islaam. He said: **"He who sets up intermediaries between himself and Allaah; supplicating to them, beseeching them for intercession, and relying upon them, has disbelieved by way of unanimous agreement. (Ijmaa')"** The setting up of intermediaries between the servant and Allaah in order to draw near to Allaah is claim of the polytheists:

﴿ مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ ﴾

> **"We worship them only that they may bring us near to Allaah.".** [*Soorah Az-Zumar* 39:3]

The setting up of intermediaries is a type of making rivals and partners with Allaah and it is calling something by other than its name. This is the action of the polytheists. They set up rivals with Allaah giving them the rights that are due to Allaah upon His slaves; from humility, subjugation, slaughtering, vows, Du'aa, and the likes of that. They say:

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

> **"We worship them only that they may bring us near to Allaah."** [*Soorah Az-Zumar* 39:3]

Meaning, we take them as such so that they may be our intermediaries.

From that is that which has come within His statement:

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ
وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ ﴾

> **And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah."** [*Soorah Yunus* 10:18]

Meaning, they are our intermediaries with Allaah. This is a type of association of partners with Allaah and a type of making partners and rivals with Allaah, the Glorified and High. They call these rivals: Mediators, intermediaries, and intercessors that will bring the supplicant closer to Allaah, according to their claims.

They have done that as an analogy, comparing the Creator, Blessed and Exalted be He, to the creation. This is since they saw the kings of the Dunyaa and the leaders are such none contacted them except by way of intermediaries and those who are near to them. Therefore, they compared Allaah to His creation and they gave some of His creation some of His rights, desiring that this intermediary draw them near to Allaah, the Blessed and High. This is association of partners with Allaah.

He said: **"The Second: He who sets up intermediaries between himself and Allaah; supplicating to them, beseeching them for intercession,"** Intercession is a possession of Allaah.

﴿ قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ﴾

Say: "To Allaah belongs all intercession. His is the Sovereignty of the heavens and the earth." [*Soorah Az-Zumar* 39:44]

He who desires intercession must seek it by way of the Tawheed of Allaah; not by taking rivals (unto Him). Due to this, there has come within the Hadeeth that Aboo Hurayrah, may Allaah be pleased with him, said:

قُلْتُ : يَا رَسُولَ اللهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ ؟ قَالَ : ((مَنْ قَالَ : لَا إِلَهَ إِلَّا اللهُ خَالِصاً مِنْ قَلْبِهِ))

"I said: 'O Messenger of Allaah, who will be the most fortunate of the people by way of your intercession on the Day of Standing?' He said: 'He who says: Laa Ilaha Illa-Allaah (None has the right to be worshipped except Allaah), sincerely from his heart.'"[9]

Within another Hadeeth, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

[9] Reported by Al-Bukhaaree within his Saheeh (no. 99) from the Hadeeth of Aboo Hurayrah

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ ، وَ إِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللهِ شَيْئًا .

"Every Prophet has a supplication guaranteed to be answered. Each Prophet hastened to make his supplication (during his lifetime). However, I have delayed my supplication to be for intercession on behalf of my Ummah on the Day of Standing, and it will be attained, insha-Allaah, for everyone who dies from my Ummah not associating anything with Allaah."[10]

Hence, intercession entirely belongs to Allaah and it will not be attained except by way of the Tawheed of Allaah and making the religion purely for Him. As for setting up intermediaries on the premise of intercession this is a type of Shirk and making rivals unto Allaah which will not increase the person in anything except farness from Allaah.

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10 Reported by Muslim within his Saheeh (no. 199) The first sentence in within Saheeh Al-Bukhaaree (no. 6304) from the Hadeeth of Aboo Hurayrah

He said: **"...beseeching them for intercession, and relying upon them,"** Meaning, depending upon them in bringing about blessings or repelling harm and calamity. The Shaykh, may Allaah have mercy upon him, said: **"...has disbelieved by way of unanimous agreement. (Ijmaa')"** Meaning, according to the unanimous agreement of the people of knowledge regarding the fact that this is a nullifier of the religion and that by way of it the person exits the religion of Al-Islaam.

THE THIRD NULLIFIER

الثَّالِثُ : مَنْ لَمْ يُكَفِّرِ الْمُشْرِكِينَ ، أَوْ شَكَّ فِي كُفْرِهِمْ، أَوْ صَحَّحَ مَذْهَبَهُمْ، كَفَرَ.

The Third: He who does not deem the polytheists to be disbelievers or doubts their disbelief, or deems their path to be correct has disbelieved.

Explanation

This is the third nullifier from the nullifiers of Al-Islaam. He said: **"He who does not deem the polytheists to be disbelievers or doubts their disbelief, or deems their path to be correct,"**

This contains three matters.

The First Matter: **"He who does not deem the polytheists to be disbelievers,"** Meaning, he does not believe that they are disbelievers. He says, for example: **The Jews are not disbelievers; or: the Christians are not disbelievers; or: the Magians are not disbelievers; or: the idol worshippers are not**

disbelievers. He does not declare the polytheists to be disbelievers. The one who does not declare the polytheist to be a disbeliever—Meaning, he does not deem him to be a disbeliever, does not believe that he is a disbeliever, and does not say that he is a disbeliever, Then this person—himself—is a disbeliever. This is because he does not deem to be a disbeliever he whom Allaah and His Messenger have declared to be a disbeliever.

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ ثَالِثُ ثَلَـٰثَةٍ ﴾

> **Surely, disbelievers are those who said: "Allaah is the third of the three (in a Trinity)."** [*Soorah Al-Ma'idah* 5:73]

Hence, the one who says: **"They have not disbelieved,"** has, himself, disbelieved by way of that.

The Second Matter: **"...or doubts their disbelief,"** Meaning, he doubts in the disbelief of the one whom Allaah and His Messenger have declared to be a disbeliever; the one whom Allaah and His Messenger have ruled upon as being a disbeliever. He who doubts in the disbelief of a disbeliever has disbelieved. Therefore, it is obligatory upon the Muslim to not allow any hesitation or doubt to creep into his heart regarding the disbelief of the one whom

Allaah and His Messenger have declared to be a disbeliever.

__The Third Matter:__ **"...or deems their path to be correct,"** Such as him saying regarding something from the creed of the disbelievers which is an affair that is disbelief that expels one from the religion: **This matter is correct; or: There is nothing wrong with this.** So he who deems the way of the disbelievers to be correct or (deems correct) anything from their creed of disbelief that expels one from the religion has disbelieved.

These are three affairs which cause disbelief and are nullifiers of the religion:

1.) Not deeming the polytheists to be disbelievers
2.) Doubting their disbelief
3.) Deeming their way to be correct

We will conclude (discussion on this point) with this, and Allaah knows best. May prayers and peace be upon the slave of Allaah and His Messenger Muhammad; his family, and companions altogether.

THE FOURTH NULLIFIER

الرَّابِعُ : مَنْ اعْتَقَدَ أَنَّ غَيْرَ هَدْيِ النَّبِيِّ – صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ – أَكْمَلُ مِنْ هَدْيِهِ أَوْ أَنَّ حُكْمَ غَيْرِهِ أَحْسَنُ مِنْ حُكْمِهِ [كَالَّذِينَ يُفَضِّلُونَ] حُكْمَ الطَّوَاغِيتِ عَلَى حُكْمِهِ فَهُوَ كَافِرٌ .

The Fourth: He who believes that guidance other than the Prophet's (ﷺ) is more complete than his guidance; or that a judgement other than his is superior to his judgement – such as he who prefers the judgement of the Tawaagheet over his judgement – is a disbeliever.

Explanation

At the beginning of the explanation we mentioned speech regarding the importance of the Muslim knowing the nullifiers of Al-Islaam and that the intent of this knowledge is that by way of it the Muslim may abhor these nullifiers and beware of them and that he

may fear them for himself. Rather, these nullifiers are the greatest of that which the Muslim must fear for himself; and his fear of falling into them should be great. He must constantly ask Allaah, the Blessed and High, to protect him from disbelief, Shirk, and hypocrisy, and from the things which bring about His Displeasure and His painful punishment.

Our Prophet (ﷺ) used to supplicate to Allaah three times in the morning and three times in the evening, saying:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ الْكُفْرِ وَ مِنَ الْفَقْرِ وَ نَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

"O Allaah, we take refuge with You from disbelief and poverty; and we take refuge with You from the punishment of the grave."[11]

The supplications which come bearing this meaning are many. From that is his teaching his companions to say:

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[11] Reported by An-Nasaa'ee within Al-Kubraa (no. 9766) and Aboo Daawud (no. 5090); Shaykh Al-Albaanee declared it Hasan, as did Shaykh Ibn Baaz within Tuhfah Al-Akhyaar (pg. 26)

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ أَنْ نُشْرِكَ بِكَ وَ نَحْنُ نَعْلَمُ

، وَ نَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

"O Allaah, we take refuge with you from associating partners with You, knowingly; and we seek Your forgiveness for that which we are unaware of."[12]

Shaykhul-Islaam, Muhammad ibn 'Abdul-Wahhaab—may Allaah have mercy upon him—mentioned ten nullifiers within this treatise. They are the greatest in terms of their danger and the most frequently fallen into from the nullifiers of Al-Islaam. This is from that which necessitates great fear and caution; and that the Muslim should be a sincere advisor to himself by knowing them in order that he may beware of them and that he may warn others from them.

We previously mentioned the first three of these nullifiers. The author went on to say: **"The Fourth:"** Meaning, the fourth of the nullifiers:

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[12] Reported by Al-Bukhaaree within Al-Adab Al-Mufrad (no. 716), and Aboo Ya'laa within his Musnad (nos. 54, 55, and 56) from the Hadeeth of Aboo Bakr As-Siddeeq, may Allaah be pleased with him. Ahmad also reported similar to it (no. 19606) from the Hadeeth of Aboo Moosaa Al-Ash'aree, may Allaah be pleased with him

"He who believes that guidance other than the Prophet's (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is more complete than his guidance; or that a judgement other than his is superior to his judgement—such as he who prefers the judgement of the Tawaagheet over his judgement—is a disbeliever."

This is a nullifier from the ten nullifiers of Al-Islaam; that the person believes that guidance other than the guidance of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) is more complete than the guidance of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ); which is disbelief in Allaah. This is because the guidance of the Prophet is revelation sent down from the heavens, whereas the guidance of other than him is an affair which originates within the earth, and the difference between them is great.

He (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) used to say, when delivering sermons on Friday:

أَمَّا بَعْدُ ، فَإِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللهِ ، وَ خَيْرَ الْهُدَى هُدَى مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - ، وَ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ .

As to what follows: Indeed the most truthful speech is the speech of Allaah, and the best guidance is the guidance of Muhammad (ﷺ)."[13]

Therefore, his guidance is the straight path of Allaah and Allaah's ancient religion; He is not pleased with a religion for them besides it. Allaah, the Exalted, said:

﴿ وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَـٰبُ وَلَا ٱلْإِيمَـٰنُ وَلَـٰكِن جَعَلْنَـٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ۝٥٢ صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۝٥٣ ﴾

And thus We have sent to you (O Muhammad ﷺ) an Inspiration of Our Command. You knew not what is the Book, nor what is Faith? But We have made it a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path. The Path of Allaah, to Whom belongs all that is in the heavens and all that is in the earth.

[13] Reported by Muslim within his Saheeh (no. 867) from the Hadeeth of Jaabir, may Allaah be pleased with him; also reported by An-Nasaa'ee (no. 1577)

Verily, all the matters at the end go to Allaah (for decision). [*Soorah Ash-Shura* 42:53]

Meaning, this revelation which He sent down upon him (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Therefore, his guidance is the best guidance, the most complete and holistic and the strongest. He who believes that other than his guidance is more complete than his guidance then he is a disbeliever in Allaah who has exited the religion.

Similarly, he who believes that a judgement other than that of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is more complete that his judgement whereas his judgement is revelation from Allaah—as Allaah has said:

﴿ وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ۝٣ إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ۝٤ ﴾

Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. [*Soorah An-Najm* 53:3-4]

Therefore, he who believes that a judgement other than that of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) is better than the Judgement of the Prophet the he is a disbeliever in Allaah. This is because he prefers the judgement of Jaahiliyah and has chosen it over the judgement of Al-Islaam; the judgement of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

Therefore, this person is a disbeliever in Allaah, the Glorified and High, and His Messenger (ﷺ) and he is a believer in the Taaghoot. Allaah, the Exalted, has said:

﴿ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ
أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن
يَكۡفُرُواْ بِهِۦ ﴾

> **Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taaghoot (false judges, etc.) while they have been ordered to reject them. But Shaytaan (Satan) wishes to lead them far astray.** [*Soorah An-Nisa* 4:60]

This is from going to for judgement to the Taaghoot, which is disbelief in Allaah. This is because the person is not from the people of Laa Ilaha Illa-Allaah (none has the right to be worshipped other than Allaah) or from the people of Tawheed unless he disbelieves in the Taaghoot. Due to this, Allaah, the Majestic and High, stated within the verse that follows Ayatul-Kursee—and Ayatul-Kursee contains

affirmation of Tawheed and a mention of its evidences—He followed this by saying:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّۚ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ ﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghoot and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. [*Soorah Al-Baqarah* 2:256]

Therefore, disbelief in the Taaghoot is a pillar from the pillars of steadfastness upon Laa Ilaha Illa-Allaah (none has the right to be worshipped except Allaah), and it is the trustworthy handhold. So he who does not disbelieve in the Taaghoot is not from the people of Laa Ilaha Illa-Allaah. And the one who prefers the judgement of other than the Prophet (ﷺ) over his judgement and believes that judgement other than his is better than his judgement then he is one who gives preference to the judgement of the Taaghoot; and he who gives preference to the judgement of the Taaghoot is a disbeliever.

He said: **"...such as he who prefers the judgement of the Tawaagheet over his judgement,"** At-

Tawaagheet الطواغيت is the plural of At-Taaghoot [14] الطاغوت. It is derived from Tughyaan طغيان (i.e., to transgress). It is: That regarding which the servant transgresses beyond bound, from that which is worshipped, followed, or obeyed.[15]

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[14] Ibnul-Qayyim said: At-Taaghoot is that with which the person transgresses the bounds, from that which is worshipped, followed, or obeyed.

[15] This was mentioned by Shaykhul-Islaam Ibnul-Qayyim within I'laam Al-Muwaqqi'een 2/92

THE FIFTH NULLIFIER

الْخَامِسُ : مَنْ أَبْغَضَ شَيْئًا مِمَّا جَاءَ بِهِ الرَّسُولُ - صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ - وَ لَوْ عَمِلَ بِهِ كَفَرَ.

The Fifth: He who hates anything which the Messenger (ﷺ) came with, even if he acts upon it, has disbelieved.

Explanation

The fifth of the nullifiers of Al-Islaam is: **"He who hates anything which the Messenger (ﷺ) came with,"** He who hates anything which the Messenger (ﷺ) came with, whether it be religious beliefs—which are the most correct and firm beliefs—or legislated acts of worship—which are the most complete and best acts of worship—or refined etiquettes—which are the most beautiful and best of etiquettes.

"He who hates anything which the Messenger (ﷺ) came with," Meaning, there is within his heart hatred or dislike and the absence of love, then

he is a disbeliever. **"...even if he acts upon it,"** i.e., he is still a disbeliever in Allaah; even if he acts upon this thing which he hates. This is because by his mere hatred for that which the Messenger came with or anything from that which the Messenger came with he has disbelieved.

His disbelief is the disbelief of Nifaaq (hypocrisy). This is because the disbelief of Nifaaq, as the people of knowledge have clarified, is divided into a number of categories. From them is hating anything which the Messenger has come with. This hatred invalidates the actions and expels one from the religion. The believer is one who is pleased with Allaah as his Lord, Islaam as his religion, and Muhammad as his Messenger. As for the one who hates that which the Messenger (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) came with or he has within his heart dislike for anything which the Messenger came with then this negates the reality of Eemaan and the reality of Islaam; submission to Allaah, and it negates being pleased with His legislation and His religion.

He said: **"He who hates anything which the Messenger (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) came with, even if he acts upon it, has disbelieved."** Meaning, even if he acts upon this thing which he hates then he has disbelieved by way of the mere existence of hatred for it within his heart.

THE SIXTH NULLIFIER

السَّادِسُ : مَنِ اسْتَهْزَأَ بِشَيْءٍ مِنْ دِينِ اللهِ أَوْ ثَوَابِهِ أَوْ عِقَابِهِ كَفَرَ ، وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾ [التوبة: ٦٥ – ٦٦] .

The Sixth: He who mocks anything from the religion of Allaah or His reward or His punishment has disbelieved. The proof is the statement of Allaah, the Exalted:

Say: "Was it at Allaah, and His Ayât and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed." (At-Tawbah 9:65-66)

Explanation

He, may Allaah have mercy upon him, stated: **"The Sixth: He who mocks anything from the religion of Allaah or His reward,"** Meaning, that which He, Glorified and Exalted be He, has prepared for His pious slaves; the one who mocks the religion, whether

that be beliefs, acts of worship, or etiquettes, then by way of this mockery he has disbelieved. Similarly, he who mocks the reward, whether that be affairs which are worldly that have been brought forth for His believing slaves as a recompense or that which He has prepared for them within the abode of the Hereafter from the magnificent reward and eternal bliss and safety from the Fire; he who mocks any of that then he is a disbeliever. It is the same whether he is mocking the religion of Allaah or a parts of it or he is mocking the reward of Allaah which He has prepared for His believing slaves, then he has disbelieved.

He, may Allaah have mercy upon him, said: **"...or His reward or His punishment,"** Meaning, the punishments that He has prepared for the disbelievers or the disobedient sinners, then by way of this action (of mockery) he has disbelieved and left the religion. This is also from the disbelief of Nifaaq and from the characteristics of the hypocrites and their actions.

He said:

> **"The proof is the statement of Allaah, the Exalted:**

﴿ قُلْ أَبِاللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

Say: "Was it at Allaah, and His Ayât and His Messenger (ﷺ) that you were mocking? Make no excuse; you have disbelieved after you had believed." [*Soorah At-Tawbah* 9:65-66]"

His statement: **"...you have disbelieved after you had believed,"** is evidence that these people, prior to this mockery, were upon Eemaan and by way of that they disbelieved and left the religion. He said: **"...you have disbelieved after you had believed,"** Meaning, after being from the people of Eemaan. However, by way of this mockery they left the religion.

This is from that which calls the intelligent person to have great fear of the nullifiers of Al-Islaam. It was a statement which these people said then sought to excuse themselves thereafter, saying: **We just wanted to liven things up and ward off the boredom of travel.**

﴿ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ﴾

"We were only talking idly and joking." (At-Tawbah 9:65)

Meaning, we did not really intend the reality of the statement.

Allaah said:

> **Make no excuse; you have disbelieved after you had believed. (At-Tawbah 9:66)**

Therefore, mocking the religion or the reward or punishment is from the characteristics of the hypocrites and from the affairs which expel the person from the religion of Al-Islaam. This is because this mockery does not emanate from one who knows Allaah, the Glorified and Exalted, as He should be known, and knows His religion and His legislation, or knows His reward or His punishment. It does not emanate except from a heart which has been afflicted with the disease of hypocrisy.

He said:

> **"The proof is the statement of Allaah, the Exalted:**

﴿ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

> **Say: "Was it at Allaah, and His Ayât and His Messenger (ﷺ) that you were mocking?**

Make no excuse; you have disbelieved after you had believed." (At-Tawbah 9:65-66)"

THE SEVENTH NULLIFIER

السَّابِعُ : السِّحْرُ، وَ مِنْهُ الصَّرْفُ وَ الْعَطْفُ، فَمَنْ فَعَلَهُ أَوْ رَضِيَ بِهِ كَفَرَ. وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾ [البقرة: ١٠٢].

The Seventh: Magic. From it is As-Sarf and Al-'Atf. He who does it or is pleased with it has disbelieved. The proof is the statement of Allaah, the Exalted:

But neither of these two taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." (Al-Baqarah 2:102)

Explanation

Then he cited the seventh nullifier, which is magic. Magic is tying knots and blowing upon those knots, as well as connecting and joining the devils and the magician seeking nearness to them. This is disbelief in Allaah, the Glorified and High.

It has a reality, and it is that it harms and damages. It also has an effect, and it is that it can kill. From it is that which causes illness and from it is that which causes separation between a person and his wife.

﴿ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِۚ ﴾

And from them people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allaah's Leave. [*Soorah Al-Baqarah* 2:102]

Due to it, various types of harms occur; from death, poverty, murder and other than it.

﴿ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِۚ ﴾

But they could not thus harm anyone except by Allaah's Leave. [*Soorah Al-Baqarah* 2:102]

This is because the entire affair is within the Hand of Allaah, the Majestic and High. Hence, magic is disbelief in Allaah, and the author has mentioned the evidence.

He said: **"From it is As-Sarf and Al-'Atf."** Meaning, from the types of magic. By way of this statement he is indicating that magic is of various types. Due to this, when he authored a chapter within Kitaab At-Tawheed regarding magic and warning against it, he authored behind it a chapter clarifying the types of magic. This is because magic is of numerous types. He has indicated this with his statement: **"From it is As-Sarf and Al-'Atf."** Meaning, magic is of numerous types and from its types are As-Sarf and Al-'Atf. He mentioned this type specifically due to the abundance of its occurrence and the abundance of people tried with it.

As-Sarf means to turn the person away from that which he loves and inclines towards. Al-'Atf is to connect the person, or make him incline towards that which he does not love and has no desire for. This is from magic. It occurs frequently amongst the people. Frequently, the magicians gain mastery over the people by way of this; (disturbing affairs) between spouses, between business partners, between associates, as it relates to trade and seeking profit, earnings and monetary affairs. By way of this type of magic, the magician claims to the one who comes to him that he is able to make the people incline towards and attached to him and for those whom the person

does not like he can turn them away from him. This is disbelief in Allaah.

﴿ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ﴾

And from them people learn that by which they cause separation between man and his wife. [*Soorah Al-Baqarah* 2:102]

This type is Sarf. Meaning, it turns the two spouses against one another and enmity and hatred are brought about between them. This is from disbelief and the magician is a disbeliever in Allaah. Magic is from the destructive and deadly sins and from that which causes the person to leave the religion. Due to this, the author mentioned it here amongst the nullifiers of Al-Islaam.

He said: **"Magic. From it is As-Sarf and Al-'Atf. He who does it,"** Meaning, practices magic and is from its people, the he has disbelieved by way of that. Similarly, **"...or is pleased with it,"** even if he is not a magician, but he is pleased with magic then he has disbelieved by way of that. This is because being pleased with disbelief is disbelief. Similar to being pleased with the worship of idols or being pleased with the statement of one who says that Allaah is part of a trinity, or other than that from the statements of

disbelief. He who is pleased with disbelief has disbelieved.

He said: "**He who does it or is pleased with it has disbelieved. The proof is the statement of Allaah, the Exalted:**

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾

> **But neither of these two taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."** [*Soorah Al-Baqarah* 2:102]

This is textual evidence that when the person engages in magic and is from its people then he has disbelieved in Allaah. **"...so disbelieve not."**

So if you engage in magic and practice it and are from its people then you have disbelieved in Allaah.

The Shaykh, may Allaah have mercy upon him, sufficed with this portion (of the verse) to prove the disbelief of the magician. However, the entire verse along with the verse before it proves the disbelief of the magician from seven perspectives which have been clarified by Al-Haafidh Al-Hakamee with a

clarification that is beneficial within his book Ma'aarij Al-Qabool. Refer to it.[16]

[16] Ma'aarij Al-Qabool 2/549-553

THE EIGHTH NULLIFIER

الثَّامِنُ : مُظَاهَرَةُ الْمُشْرِكِينَ وَ مُعَاوَنَتُهُمْ عَلَى الْمُسْلِمِينَ . وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ ﴾ [المائدة: ٥١] .

The Eighth: Giving victory to the polytheists and aiding them against the Muslims. The proof is the statement of Allaah, the Exalted:

And if any amongst you has allegiance with them, then surely he is one of them. Verily, Allaah guides not those people who are wrongdoers. (Al-Ma'idah 5:51)

Explanation

The eights of the nullifiers of Al-Islaam is: *"Giving victory to the polytheists and aiding them against the Muslims."* This does not occur except from a disbeliever in Allaah. That which is intended by ' المُظَاهَرَةُ is النصرة victory; giving victory to the polytheists. **"...and aiding them against the**

Muslims." This is such that there occurs a war between the people of Islaam and the people of disbelief, and he stands in the ranks of the people of disbelief and supports and helps them, standing as one rank with them aiding them against the people of Islaam. This is from disbelief in Allaah, the Blessed and High. He said:

> **"Giving victory to the polytheists and aiding them against the Muslims. The proof is the statement of Allaah, the Exalted:**
>
> ﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾
>
> **And if any amongst you has allegiance with them, then surely he is one of them.** [*Soorah Al-Ma'idah* 5:51]

Meaning, he is from them in disbelief due to this allegiance. That which is intended by allegiance in His statement: **"And if any amongst you has allegiance with them,"** is giving victory to the disbeliever against the Muslim when there occurs a war between them (doing so) with the intention of making the disbelievers triumphant over the Muslims; his heart loves that the disbelievers should be victorious over the Muslims. This does not occur from a Muslim at all. The Muslim does not love that

the disbelievers should be victorious over the Muslims nor does he love that the religion of the polytheists should be superior. He loves that the religion of Allaah should be superior.

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ﴾

It is He Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islaam), to make it superior over all religions [*Soorah At-Tawbah* 9:33]

Therefore, he who loves that the religion of the disbelievers should be superior over the religion of Al-Islaam then he is not from the people of Al-Islaam.

Therefore, having allegiance is give victory to the disbeliever over the Muslim when there occurs a war between them intending by way of that to aid in the superiority of the religion of the disbelievers; this is allegiance, and it is disbelief in Allaah.

Moreover, there is a difference between allegiance and friendship. Allaah says:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ ﴾

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them. [*Soorah Al-Mumtahinah* 60:1]

Muwaalah means loving them—i.e., the disbelievers—and having affection for them in order to attain the Dunyaa and not for the sake of making the religion of the disbelievers superior nor out of desire for their religion or love to see their religion be superior to the religion of Al-Islaam. Rather, due to the Dunyaa and for worldly affairs. This is evil-doing and from the major sins, but it is not disbelief that expels one from the religion. Due to this, Allaah addressed the one who falls into that which the description of Eemaan:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ ﴾

<u>O you who believe</u>! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards

them, while they have disbelieved in what has come to you of the truth [*Soorah Al-Mumtahinah* 60:1]

Allaah said:

﴿ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾ ﴾

And if any amongst you has allegiance with them, then surely he is one of them. Verily, Allaah guides not those people who are wrongdoers. [*Soorah Al-Ma'idah* 5:51]

Zulm here refers to Kufr (disbelief).

THE NINTH NULLIFIER

الـتَّـاسِـعُ : مَـنْ اعْـتَـقَـدَ أَنَّ بَـعْـضَ الـنَّـاسِ يَـسَـعُـهُ الْـخُـرُوجُ عَـنْ شَـرِيـعَـةِ مُـحَـمَّـدٍ - صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ - كَـمَـا وَسِـعَ الْـخَـضِـرَ الْـخُـرُوجُ عَـنْ شَـرِيـعَـةِ مُـوسَـى - عَـلَـيْـهِ الـسَّـلَامُ - فَـهُـوَ كَـافِـرٌ.

The Ninth: He who believes that some of the people are allowed to depart from the legislation of Muhammad (ﷺ) just as Al-Khadir departed from the legislation of Moosaa, upon him be peace, then he is a disbeliever.

Explanation

This is the ninth nullifier of Al-Islaam. **"He who believes that some of the people are allowed to depart from the legislation of Muhammad (ﷺ) just as Al-Khadir departed from the legislation of Moosaa, upon him be peace,"** This person is a disbeliever. This is because this contains denial of the legislation of Muhammad (ﷺ) which is the

legislation for all of the creation. He was sent to all of the creation. Those before him were sent to their specific people, whereas he was sent to all people and his legislation is not for a certain group of people or a certain set of people to the exclusion of others. Rather, it is for all people.

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧ ﴾

And We have sent you (O Muhammad ﷺ) not but as a mercy for the 'Alamîn (mankind, Jinn and all that exists). [*Soorah Al-Anbiya* 21:107]

Allaah also said:

﴿ قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ﴾

Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allaah [*Soorah Al-A'raf* 7:158]

So if one were to say that from the people there is he who is allowed to depart from his legislation such that the legislation of Muhammad is not applicable to him, then this is disbelief.

Those from the people of disbelief and misguidance who say this use as evidence the fact that Al-Khadir

was allowed to depart from the legislation of Moosaa, upon him be peace. This is an improper utilization of evidence. Rather, the Prophet (ﷺ) said:

لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا اتِّبَاعِي

"If Moosaa were alive he would have no choice but to follow me."[17]

Moosaa, upon him be peace, the one to whom Allaah spoke, he was from the messengers of strong will and he had messengership from his Lord, yet if he were alive he would have no choice but to follow the Prophet (ﷺ). So how about other individuals from amongst the people? Yet the say that from the people there are those who are exempt from the legislation of Muhammad (ﷺ)?! This is disbelief that expels one from the religion. The means of derivation or point of view of these people, that Al-Khadir was exempt from the legislation of Moosaa, upon him be peace, is falsehood and applying the affair in other than it proper place. Shaykhul-Islaam ibn Taymiyah, may Allaah have mercy upon him, has within the 11th volume of Majmoo' Al-Fataawaa a

[17] Reported by Imaam Ahmad (nos. 14,631 and 15,156) Shaykh Al-Albaanee graded it Hasan within Fee Dhilaal Al-Jannah (no. 50)

detailed response in refutation of this doubt. It refutes the extremists of the Soofee orders and the leaders of falsehood. He, may Allaah have mercy upon him, responded to this doubt with an answer that was detailed, complete, and sufficient. From that which he said was:

> **"From that which clarifies the error which has occurred from them in their arguing on the basis of the story of Moosaa and Al-Khadir to oppose the legislation is that Moosaa, upon him be peace, was not sent to Al-Khadir and Allaah did not make it obligatory upon Al-Khadir to obey and follow him. Rather, it is affirmed within the two Saheehs that Al-Khadir said to him: 'O Moosaa, indeed I have knowledge from Allaah which Allaah has taught me that He did not teach you and you have knowledge from Allaah that He has taught you which He did not teach me.'[18] That is since the Da'wah of Moosaa was specific and was not for all of mankind."**

If the Da'wah of Moosaa was for all of mankind then Al-Khadir would not have been exempt from it. He went on to say:

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[18] Reported by Al-Bukhaaree (nos. 3220 and 4448) and Muslim (no. 2380)

"It is affirmed within the authentic books of narrations from more than one (of the companions) from the Prophet (ﷺ) regarding that with which Allaah favored him over the other Prophets:

كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَ بُعِثْتُ إِلَى النَّاسِ عَامَّةً

'The Prophets used to be sent to their own people; but I have been sent to all of mankind.'[19]

Therefore, the Da'wah of Muhammad (ﷺ) is for all of the slaves and none is exempt from following him and obeying him. None can do without his messengership as Al-Khadir was exempt from following Moosaa, obeying him, and was independent of him due to that which Allaah had taught him. It is not for anyone whom Islaam reaches to say regarding Muhammad: Indeed I have knowledge from Allaah which He has taught me that He did not teach you.'"

[19] Reported by Al-Bukhaaree (no. 330) and Muslim (no. 521)

This is the statement which Al-Khadir said to Moosaa. Shaykhul-Islaam continued:

> **"He who deems this to be correct or believes that anyone from the creation, the abstemious or the worshippers, or other than them, is exempt from the Da'wah of Muhammad and following him then he is a disbeliever by way of the consensus of the Muslims and the evidences for this within the Book and the Sunnah are too many to mention here."**[20]

[20] Majmoo Al-Fataawaa 11/425

THE TENTH NULLIFIER

الْعَاشِرُ : الْإِعْرَاضُ عَنْ دِينِ اللهِ ، لَا يَتَعَلَّمُهُ وَ لَا يَعْمَلُ بِهِ . وَ الدَّلِيلُ قَوْلُهُ - تَعَالَى - : ﴿وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾﴾ [السجدة: ٢٢] .

The Tenth: Turning away from the religion of Allaah, the Exalted; not learning it and not acting upon it. The proof is the statement of Allaah, the Exalted:

And who does more wrong than he who is reminded of the Ayât of his Lord, then he turns away therefrom? Verily, We shall exact retribution from the criminals. (As-Sajdah 32:22)

Explanation

This is the tenth and final nullifier from the nullifiers of Al-Islaam which he, may Allaah have mercy upon him, has mentioned. It is: **"Turning away from the religion of Allaah, the Exalted; not learning it and not acting upon it."** This is the one who turns away

completely from the religion of Allaah; and this is from the types of disbelief. The people of knowledge refer to it as: Kufr Al-I'raad كفر الإعراض

The people of knowledge have said, in clarification of it:

> **This is when the foundation with which one enters into Al-Islaam is nonexistent within the person and he turns away completely, not learning it or acting upon it.**

As Ibnul-Qayyim said:

> **"It is that the person turns with his hearing and his heart away from the Messenger (ﷺ) not believing in him nor belying him; not having allegiance for him nor enmity; and he has no inclination whatsoever towards that which he has come with."[21]**

So he who this is his state then he is a disbeliever and his disbelief in Allaah, the Majestic and High, is disbelief of turning away; this is what is intended by Kufr Al-I'raad.

As for the one who turns away by leaving off some of the obligations from that which does not reach the

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[21] Madaarij As-Saalikeen 1/347

level of disbelief, or he leaves off the recommended actions then this does not enter into this affair. What is intended—as has preceded—is that the foundation with which one becomes Muslim is nonexistent within the person and he turns away from this (religion) completely; does not learn it, nor does he act upon it, nor does he embark upon (practicing it) nor is he inclined towards it, the disbelief of this person is Kufr Al-I'raad. He said: **"The proof is the statement of Allaah, the Exalted:**

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ﴾

> **And who does more wrong than he who is reminded of the Ayât of his Lord,** [*Soorah As-Sajdah* 32:22]

The question posed here bears the meaning of a negation; it means that none does more wrong than:

﴿ وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ ﴾

> **...he who is reminded of the Ayât of his Lord, then he turns away therefrom? Verily, We shall exact retribution from the criminals.** [*Soorah As-Sajdah* 32:22]

CONCLUSION

وَ لَا فَرْقَ فِي جَمِيعِ هَذِهِ النَّوَاقِض بَيْنَ الْهَازِلِ وَ الجَادِّ وَ الْخَائِفِ، إِلَّا الْمُكْرَه، وَ كُلُّهَا مِنْ أَعْظَمِ مَا يَكُونُ خطَرًا ،وَ أَكْثَرِ مَا يَكُونُ وُقُوعًا ، فَيَنْبَغِي لِلْمُسْلِمِ أَنْ يَحْذَرَهَا ،وَ يَخَافَ مِنْهَا عَلَى نَفْسِهِ، نَعُوذُ بِاللهِ مِنْ مُوجِبَاتِ غَضَبِهِ وَ أَلِيمِ عِقَابِهِ. [وَ صَلَّى اللهُ عَلَى مُحَمَّدٍ].

There is no difference regarding all of these (nullifiers) between the one who is joking, serious, or scared, with the exception of the one who is compelled. All of them are from the most dangerous and the most frequently fallen into. Therefore, it is befitting for the Muslim to beware of them and to fear them for himself. We seek refuge with Allaah from that which brings about His anger and His painful punishment.

May the blessings and peace from Allaah be upon the best of His creation, Muhammad, his family, and companions.

Explanation

He, may Allaah have mercy upon him, said:

> **"There is no difference regarding all of these (nullifiers) between the one who is joking, serious, or scared,"**

Meaning, all of them are the same; they have disbelieved whether they have fallen into these nullifiers and entered into them out of fear, or they entered into them out of joking, joshing around, folly, and play—and we have previously mentioned that which proves this—or one in serious; there is no difference.

Then the Shaykh says: **"There is no difference regarding all of these (nullifiers) between the one who is joking, serious, or scared, with the exception of the one who is compelled,"**

Meaning, if the affair reaches the point of compulsion and he is forced upon disbelief, to do an act or say a statement (of disbelief) then Allaah will not punish

him for that nor is he, by way of that, from the disbelievers. As Allaah has said:

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ﴾

Except him who is forced thereto and whose heart is at rest with Faith [*Soorah An-Nahl* 16:106]

Therefore, if the affair reaches the point of compulsion then it is only an action or a statement. As for the belief which is within the heart then it cannot be compelled. This is because that which is within the heart of the person is not known. Hence, compulsion is only in statement and action. If the person is forced to say a statement of disbelief or the person is forced to do an act of disbelief so he says a statement or does an action under the pressure of compulsion then he has not disbelieved by way of his statement or action.

The author made an exception with his statement: **"...with the exception of the one who is compelled,"** The evidence for this exception is the statement of Allaah: **"Except him who is forced thereto,"** Allaah, the Majestic and High, only made an exception for the one who is compelled. He said:

﴿إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَـٰنِ﴾

Except him who is forced thereto and whose heart is at rest with Faith [*Soorah An-Nahl* 16:106]

Then he, may Allaah have mercy upon him, concluded these nullifiers by saying: **"All of them,"** meaning, all of these nullifiers: **"...are from the most dangerous,"** meaning, they are from the most dangerous affairs and the most harmful matters, the greatest deadly sins and the worst destructive matters. **"All of them are from the most dangerous and the most frequently fallen into,"** Take note, within this statement two affairs are brought together.

The First Matter: They are the most dangerous

The Second: They are the most frequently fallen into; they occur often

So what does this obligate? If you know that they are the most dangerous of that which there is for the person and that they are also the most frequently fallen into this brings about fear of these nullifiers. Due to this, he said: **"Therefore, it is befitting,"** He based this upon that which has preceded. **"Therefore, it is befitting for the Muslim to beware of them and to fear them for himself."** He, may Allaah have mercy upon him, has a tremendously beneficial chapter which is of the utmost importance within

Kitaab At-Tawheed; it is entitled: Chapter: The Fear of Shirk. He cited within it the statement of Allaah, the Mighty and Majestic:

﴿ وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ ﴾

And keep me and my sons away from worshipping idols. [*Soorah Ibrahim* 14:35]

Hence, if Ibraheem; the Imaam of the monotheists who destroyed the idols with his own hand was afraid of it (saying):

﴿ وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ﴾

And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind. [*Soorah Ibrahim* 14:35-36]

Ibraheem At-Taymee, may Allaah have mercy upon him, said: **"Who can feel safe from trial after Ibraheem?"**[22]

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[22] Refer to this chapter from Tayseer Al-'Azeez Al-Hameed 1/240. The explainer transmitted this from him (pg. 236) It was reported by Ibn Jareer within his Tafseer 13/687-688

So once the Muslim knows the danger of these matters and that they are the most dangerous and the most frequently fallen into this brings about fear within the heart from the nullifiers and great caution from them. **"Therefore, it is befitting for the Muslim to beware of them and to fear them for himself."** Then he concluded with this great and blessed supplication: **"We seek refuge with Allaah from that which brings about His anger and His painful punishment."** These ten nullifiers are the greatest of that which brings about the anger of Allaah and His painful punishment.

Then he closed by sending the prayers and peace upon the Messenger of Allaah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

> **His statement: "There is no difference regarding all of these (nullifiers) between the one who is joking, serious, or scared, with the exception of the one who is compelled," He has in confirmation of this statement and a clarification of it along with providing its proof great and beneficial speech with which he concluded his great book: Kashf Ash-Shubuhaat.[23] He, may Allaah have mercy upon him, said: "We close the speech—if Allaah**

[23] Jaami' Al-Fareed (pgs. 277-278)

wills—with a very great and important issue which is understood from that which has preceded; however, we will separately mention speech regarding it due to the greatness of its status and the abundance of the mistakes that take place in it. We say:

There is no difference regarding the fact that it is a must that Tawheed be exemplified with the heart, tongue, and actions. If any of this is lacking then the person is not Muslim. If he acknowledges Tawheed but does not act upon it then he is a disbeliever; obstinate in his disbelief, like Fir'awn, Iblees, and their like. Many of the people err in this and they say: This is the truth and we understand it and we testify that it is the truth; however, we are not able to do it, and it is not permissible with the people in our land, we must be in agreement with them; and other than that from the excuses.

The deprived person does not know that most of the Imaams of disbelief know the truth and did not abandon it except due to some type of excuse. As Allaah, the Exalted, has said:

They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations,

etc.) of Allaah a little gain. [*Soorah At-Tawbah* 9:9]

Likewise, His statement:

They recognize him as they recognize their sons. [*Soorah Al-Baqarah* 2:146]

If one acts upon Tawheed outwardly but does not understand it or believe in it within his heart then he is a hypocrite. He is more evil that the pure disbeliever. Allaah, the Exalted, has said:

Verily, the hypocrites will be in the lowest depths (grade) of the Fire.. [*Soorah An-Nisa* 4:145]

This issue is a great and long issue which will become clear to you if you reflect upon the affairs of the people. You will see he who knows the truth and abandons acting upon it due to fear of loss of the Dunyaa or status or out to patronize someone. You see he who acts upon it outwardly but not inwardly. If you were to ask him about that which he believes within his heart he would not know. However, you must understand two verses from the Book of Allaah. The First of them is that which has preceded; His statement:

Make no excuse; you have disbelieved after you had believed. [*Soorah At-Tawbah* 9:66]

If you affirm that some of the companions who fought against Rome along with the Messenger of Allaah (ﷺ) disbelieved due to a statement which they had said jokingly and playfully then it will become clear to you that the one who speaks with disbelief or acts with it out of fear of the loss of wealth or status or to patronize someone has done worse than one who says a statement jokingly.

The second verse:

Whoever disbelieved in Allaah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allaah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allaah guides not the people who disbelieve. [*Soorah An-Nahl* 16:106-107]

Allaah did not excuse from these people except the one who is compelled while his heart is at rest with Eemaan. As for other than this person then he has disbelieved after having Eemaan, whether he did it out of fear, hope, or

> **patronizing someone, patriotism for his land, his family, wife, or wealth or he did it jokingly."**

This explains and clarifies his speech which is at the end of the Nullifiers of Al-Islaam. **"...or for another reason, with the exception of compulsion."** This is because Allaah made no exceptions other than compulsion. He went on to say:

"The verse indicates this from two perspectives: The First is His statement: '... except him who is forced thereto,' Allaah made no exceptions other than the one who is compelled. It is known the person is not compelled except to act or say (something). As for the beliefs of the heart, none can be compelled upon it.

> **The Second: His statement: 'That is because they loved and preferred the life of this world over that of the Hereafter.' He explicitly mentions that this disbelief and this punishment was not due to belief or ignorance or hatred for the religion or love of disbelief. It was only due to the fact that he had a portion of the Dunyaa and preferred it over the religion, and Allaah, the Glorified an High, knows best."**

With this, we have arrived at the end of the speech regarding this valuable treatise: **'The Nullifiers of Al-Islaam'** by Shaykhul-Islaam Muhammad ibn Abdul-Wahhaab, may Allaah have mercy upon him. We ask Allaah the Generous, the Lord of the Magnificent Throne, to protect us all from the nullifiers of Al-Islaam and to preserve our religion for us; O Allaah, safeguard us with Islaam whilst standing; safeguard us with Islaam whilst sitting; safeguard us with Islaam whilst reclining.

O Allaah, rectify for us our religion which contains the preservation of our affair and rectify for us our Dunyaa which contains our livelihood. Rectify for us our hereafter which is the place of our return and make like an increase for us in every good and death to be a rest from every evil.

O Allaah, we have submitted to you and believed in You, in You we put our trust and we turn in repentance to You; we depend on You in dispute and we take refuge with You Might; none has the right to be worshipped except You. You are the Ever-Living that does not die whereas the Jinn and mankind die.

O Allaah forgive us and our parents and our scholars and the Muslim males and females and the believing males and females; the living from amongst them and the deceased.

May Allaah increase you all in Tawfeeq and uprightness. May prayers and peace be upon the Messenger of Allaah.